IMAM HUSAIN (A.S.) As His Words Portray

1400th ANNIVERSARY BIRTHDAY OF IMAM HUSAIN (A.S.) 1404 - 1984

PART TWO

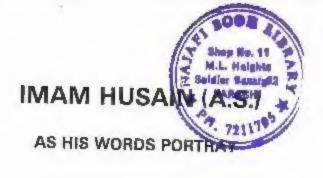
Dedicated in the Loving Memory

of Late Haji

Ghulamhusein Alimohamed Jagani

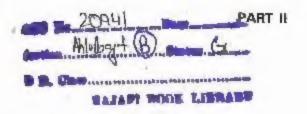
Mombasa

Expired on 8th July, 1984-9th Shawwal, 1404.



IN COMMEMORATION OF 1400th YEAR
OF THE BIRTHDAY OF IMAM HUSAIN (A.S.)

By: Ahmed H. Sheriff



ABOUT THE PUBLISHERS

The Bilal Muslim Mission was established in 1965 as a non-political missionary institution; its aim is to spread the message of true Islam in the light of the Quran and traditions of the Holy Prophet (s.a.w.) and his progeny.

It is a subsidiary body of the Khoja Shia Ithna-asheri Supreme Council of Africa; and has its headquarters in Dar-es-Salaam and Mombasa. It tries to achieve its goal by the following:-

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PREFACE

No martyr has been revered and remembered so often, by so many, for so long, in this world, other than Imam Husain (A.S.) - the grandson of the Holy Prophet Muhammed (S.A.W.).

His supreme sacrifices in the cause of truth and his unrelenting trust in Almighty God in most trying circumstances, provide profound testimony of the Islamic truth to the world.

In celebrating the 1400th birth anniversary of the lmam, what better homage could be paid to his memory other than reminding ourselves of his noble ideals and teachings and striving to follow them.

The first edition of the "First Part" of this book was published during the month of May, 1984, which was followed by the second edition shortly afterwards.

Prompted by the good interest shown by the esteemed readers round the globe, I have endeavoured to compile the "Second Part" of this book, adding translation and explanatory notes to the sublime sayings of the Imam.

Both parts are aimed at imperting the understanding of the sublime ideals for which the Imam offered his sacrifices. They are meant to

provide some useful material to lecturers and teachers to enable them to spread the message of truth.

The sayings of Imami Husain (A.S.) inspire us all to look beyond the horizon of this materialistic life aiming at higher goals of achieving lasting bliss.

It is my fervent hope that the sayings of Imam Husain (A.S.) contained in these books would inspire us to lead a meaningfull life in this world with a view of ensuring salvation in the life hereafter.

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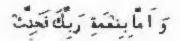
18th Zilhaj 1404 A.H 14th September 1984

ACKNOWLEDGEMENT

Grateful thanks to Mr. Ahmed A.M. Jaffer for his assistance and suggestions.

PROCLAIM THE RELIGION

Once Imam Husain (A.S.) was requested to explain the meaning of the following Ayat of the Holy Qura'n:



"As to the bounties (favours) of your Lord, do announce (proclaim to others),"

The Imam explained:

(93-11)

أَمَرُهُ أَنْ بُحَدِّثَ بِما أَنْعُمُ اللَّهُ الللللِّهُ الللللِّهُ الللللِّهُ الللللِّهُ الللللِّهُ الللللِّهُ اللللللِّهُ الللللِّهُ الللللِّهُ اللللللِّهُ اللللللِّهُ الللللِّهُ اللللللِّهُ ال

"God has commanded to proclaim the blessing of religion endowed by h i m

Almighty Allah has bestowed upon us His countless blessings and it behaves upon us not to conceal them but to announce and proclaim them so that others may share the knowledge and benefit.

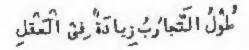
According to the inner and special meaning of the above Quranic Ayat, as explained by Imam Husain (A,S,I), it is the blessing of the religion of Islam which we are commanded to proclaim and spread to others. What better blessing could be other than Islam which keeps us on the right path for the welfare of our lives in this world and in the hereafter

Had it not been the paramount duty of protecting and spreading the divinely revealed religion of Islam, Imam Husain (A.S.), the grandson of the Holy Prophet Muhammad (S.A.W.S.), would not have willingly offered his supreme sacrifices on the burning plains of Kerbala.

In the light of the above, those free of prejudices and truly enlightened with the teachings of Islam would not think of confining the message of Islam within the four walls of their mosques and houses.

SOURCE OF PERFECTING INTELLIGENCE

In explaining the true way of increasing one's intelligence, the imam said:



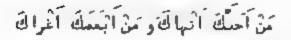
"Intelligence increases with the length of experience gained."

It is an undernable fact that the ups and downs, the wealth and poverty the health and sickness and the travelling from place to place provide different valuable experiences that one learns and is able to increase his intelligence provided of course if he keeps his eyes and mind open

Islam has encouraged people to move around and learn from experience and draw lessons from the outcome of the afestyles of the people of the past

RECONGRIZE YOUR FRIEND AND ENEMY

Describing the nature of a true friend and an enemy the Imam said



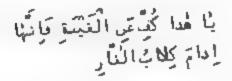
"One who loves you prevents you from committing errors, and one who hates you, encourages you to commit follies "

Your true friend is one who has your welfare at heart. He gives frank and sincere advices to you taking into consideration the long term interests and benefits for yourself. Whereas, your enemy is the one who engages in sweet talks and flattery thus causing you to boost your sense of price and conceit much to your detirinent.

A wise person is the one who is not easily influenced with what people say about him. He pauses to think and weigh each and every word spoken and treads cautiously with those who flock around him.

VICIOUSNESS OF BACKBITING

A man was engaged in backbiting another per son. On hearing it the Imam addressed him saying.



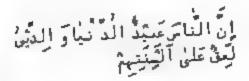
"Oh you I stay away from back biting as it is the food of the dogs of helt."

It has become a common practice to riduige in backbring others whenever friends or relatives get together. Quite often the defects of a person exposer are untrue and without foundation. Beside committing a sin, the it faeling and mistrust spread becomes difficult to rectify.

The above saying of the Imam signifies how vicious and contemptious the habit of backbiting is

RELIGION ONLY LIP-SERVICE

In describing the strenge mentality of the people and the state of religion during his time, the mam said.



"People have become slaves of wordly things and religion has become a matter to be licked over their lips."

In other words, the mentality of the people was so much ensiaved with the wordly gains and enjoy ments that only lip-service was being given to the religion of Islam, fivo latforts were being made to follow its tenets, its teachings. People had become hypocrites and they cared for Islam so long as they were able to derive wordly benefits.

More or ess, the same situation can be said to exist today. Religious act vitios continue to prevail so long as there is good incoming of wealth and things go rosy. No sooner there is a crisis and the situation becomes gloomy, the faith in Allah would be seen to be shaken and people start grunbling to the extent of doubting the wisdom and protection of Aliah.

CONCEPTION OF FEAR OF ALLAH

Orice the Imam was praised by someone saying How high is your fear of Aliah. To this the mam reacted by saying. لأَيَّا أُمَنِّ مِنْ يَوْمِ إِلْنِيْاكِةِ لِلْاَمَنْ عاد اللهُ مِنْ الدُّنْيا

"One will not be saved on the Day of Judgement unless he had fear of Allah in this world"

And whenever the mam was making ablution for prayers, the colour of his face would change and his joints would tremble. When asked about the reason for that, he replied

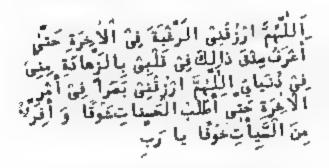
"It is only right for the one standing before a Mighty King (Allah) that he turns pale and his joints tremble"

How important and what is the ultimate benefit of maintening feer of Aliah can be greaned from the foregoing words of the limam. The stronger one's faith in the existence of Aliah and His absolute control over all our affairs and destiny, the higher

his feer of Him. Coupled with the staunch feith in the life after death when everyone is to account for his deeds one bught to become concerned about his actions lest lie is subjected to severe punishment in the next world. Such a fear of A, ahim our daily life prevents us from committing sins and encourages us to do table deeds.

PRAYER FOR THE LIFE HEREAFTER

The Imam used to pray to Aliah and suppreate in these words



"Oh Allah, endow me with the desire for the life here-after so that I become aware of the truth in that in my heart by the help of detachment from this world. Oh Allah endow me with insight into the matters concerning the life hereafter till I

attain longing for good deeds and ratrain from sins out of feer of Thee Oh Lord"

The above prayers of the Imam shold inspire us to be concerned and strive for the betterment of the field hereafter by abstaining from sins and from vain pleasures in this wold it is also a med at boosting our insight into the facts about life in the next world to the extent that we inculcate in our minds the keen desire for charitable and noble actions so as to benefit from their rewards in the hext life it is through regular meditation in form of prayers, supplications and recitation of the holy. Ours in that one is able to develop in himself that attachment to Aliah and awareness as well as longing for the next worldly fe.

THE MARTYRDOM OF IMAM HUSAIN PREDICTED

The resulting effect of the heart rending martyrdom of imam Husain and its impact on the people were well known in advance by the Holy Prophet Mohammed (S.A.W.) and by Imam Husain (A.S.) himself. The noble aim and the far reaching effects of the sacrifices of finam Husain are described in some of the following predictions. The Imam said.

أَمَا وَتَثَمِّلُ الْعَمَرَةِ لَا يَكُ كُرُنِيَّ مُثْمِنُ إِلَّا الْمُتَكْمَرُهِ

"I am the one who will be killed in a manner that tears will be shed upon me AND my rememberance will not but awaken the conscience and impart lessons."

In one of his sermons, the Imam stated

"And for you, I shall become an example."

The Holy Prophet predicted the outcome of the martyrdom of his grandson in the following words?

"Varily with the mertyrdom of Husein, a wave of heet would erupt from the hearts, which will never cool down."

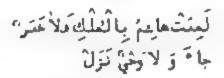
More than 1300 years have lapsed since the tragedy of Kerbala took piace, yet we find that the memory of Husein lives. In almost every part of the world. Husein and his companions are remembered almost every day by way of religious discourses, eulogies, processions, publications, atc. Tears are shed when mention is made of the atrocities heaped upon him. As predicted by the Holy Prophet, the rememberance of imam Husein continues to produce heat in the hearts of the people and the narration of the history of Kerbala has a profound effect upon the people. The conscience of the people are awakened and the examples set by the martyrs are emulated by the people.

BACKGROUND TO THE LIFE OF YAZID

Yazid was the son of Musweya and the grandson of Abu Sufyan. (Abu Sufyan, during the time of the Prophet, was a convert to seem but not with a willing and sincere heart). In his book The Literary History of the Arabe, historian Nicholson writes that the Omeryads were against the Islamic share rejecting its principles of the faith. During their caliphate, just polytheism of the old age of

ignorance had reverted and was dominating the slamic scene. He adds that Yazid himself had never accopted Islam and was brought up by his Christian mother lying in a Christian tribe. Hunting value games drinking and prosilution were his daily hidu gences.

Wei known in history as the one who lived a life of licentiousness. Yazid did not even forsake his own step mother induigent in games of chess dog and monkey he openly took part in drinking parties surrou ided by slave girls. In order to make a mockery of the holy men of Islam, he used to arrange for monkeys attired in the dress of Ulemas learned, men of islam, and mounted them on horsebacks he took them out in processions around the bazaars of Damascus. Depicting his extreme lack of faith and infidelity, the following couplets recited by him while sitting on his throne in Damascus are well known in history.



"The Banu Hashim lencastry of the Propheti had only played with conquests. Heither any message was sent nor any revealation, was made" Yazid's rule lasted for three years. In the first year he embarked upon the killing of Imam Hussin IASI and his companions in the second, he attacked Madina and annihilated the holy city. And in the third, he attacked the holy Ka site in Mecca setting it on fire.

WHY YEZID'S LEADERSHIP INTOLERABLE

When an assumed Caliph and leader of the Muslim Ummah, totally devoid of faith and shamefulness openly flouts the sacred teachings and tenets of Islam, then there is a serious danger that the religion may not survive and it may go into extinction.

WHY?

People normally have the tendency of believing and following what the celiphs and rulers do When people start following a celiph end a ruler who has no regard for religion then in the course of time, the original teachings are lost and the creed becomes adulterated with innovations and false traditions.

With the proclamation of Yazid as the Caliph and the ruler this was precisely happening in Syria and was apreading to other Islamic dominions.

The martyr Murtaza Mutahhen writes that a section of the people of Madina sent their leader Hanzala Ghaseel Al-Maleika to Syria for investigations about the leadership and camphate

of Yazid. When he arrived at the court of Yazid in Damascus, he saw what strange things were going on there. On his return to Madina, he told his people that during my stay in Syria, I was fearful lest a stone of wrath might drop down upon our heads from the sky. He added that whilst sitting at the Caliphis court he noticed that Yazid open y grank wine gambled and induiged in dog and monkey games. His flouting of siamic rules was to the extent that he freely induiged in eductery, and prostitution with women whose marriage with him was legal.

Hanzaia then told the people of Madina that it was incumbent upon them to rise against Yazid in protest of his gross misdeeds in the name of siam and whether they did or not he was going to do so along with his eight sons. In his determination to rise in protest against Yazid, he first sent his eight sons who were all marryred. Thereafter he himself followed and lay down his iften sacrifice for islam.

THE MEANING OF BAYAT

In the primitive old days in Arabian countries including Syria kings were being worshipped as God and Yazid had adopted this tradition. That the king must be fully obeyed as God was what the Omayyads staunchly believed and caused it to be enforced. Since his kingdom was dependent upon this belief, Yazid not only upheid it and arranged for it to be spread around in other places.

Baya tian. Arabic word originates from the word Bayo if which means to shill to dispose off. The word. Baya till dispose of the word. Baya till dispose to a Caliph or ruler an irrevocable oath whereby the person doing so becomes bound to obey each and every command of the ruler. In real sense, it meant selling oneself to him, ke a stave entirely at the control and mercy of his master. By making a Baya till of a Caliph it meant acknowledging him as a Supreme Head of the hilamic sharis and bowing down to his every word.

In his book Jazabut Goloob. Sheikh Abdul Haq Dehlavi a prominent Sunni author writes that the people were forced upon taking bath of Yazid to worship and submit to the slavery of Yazid. Whether he kked to sell them (as slaves) or free them. (if was upto him. If he wished he could call them to obey God or disobey Him.

Alterna Mesoodi writes that whonver accepted the slayery of Yazid by paying alleg ence to him was saved otherwise he wills doomed. Thus the meaning of Baya t of Yazid was not a simple acceptance of a new Celiph, but it means to sell only a considuration of fath in Mavery of a tyrant and self-maximid callph.

Yazid wented imam Husain (A.S.) to pay all equance to him so that all his actions however unistance and evil they were could be accepted as lawful by the masses in jeneral. Faring to secure the allegance, he decided to full the mam not only to remove an obstacle but also to take revenge of those if his ancesters who were hilled in the battles of Badr and Ohad during the times of the Prophet. His aim also was to revert to the olden creed of polytheism (hutr) and at the same time destroy islam.

As such if was inconceivable that a personage of the status of Imam Husain. A S I the grandson of the Prophet and guirdian of Islamic sharis to stretch his hand of allegiance to a mean and lowly person like Yazid. Not only this, the situation then made it incumbent upon him not to sit quiet but to time in protest against Yazid for his misdeeds and ill intention against Islam. And that is why at the time of departure for this purpose, we read his

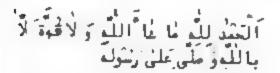
'words of what would happen to Islam under the leadership of Yazid

> وَ عَلَىٰ الْإِشْلِمِ عَلاَّ إِلَّا فَدْ بَلَيْتَ الْمَنْقِ بِراعٍ مِثْلُ بَيِرِيْدَ

"lalam is doorned just then if the Ummah is left to be overtaken with a shapherd (leader) like Yazid."

KEEN DESIRE TO MEET THE LORD

Yazid sent some people to Mecca disguised as Halls ipligrims) with instructions to assasinate the Imam whilst the imam was in the course of performing the Hajintuals. The Imam came to know about this and for the sake of avoiding bloodshed in the holy places he decided to depart from Mecca on the eighth of Zilha, Just before that the Imam called the people present for the Hajipligrimage and addressed them in these words.



"All praise be to Allah (for) what it pleases Him and there is no mightpower but with Allah. May God send His blessings on His Prophet."

صلاً الْمُوْلِعِلِي . أولد إذم حط العلاية على حيد العَمَاّةِ

"The line of death upon the children of Adem is like that caused by the necklace around the neck of a young woman."

Firstly in praising the Lord and acknowledging His Might, the imain proclaimed his absolute pleasure and submission to His Will. He also reminded the people of the need to remember the Prophet with invocation to Aliah for His blessings upon him.

In companing death with the lines caused on the neck of a young woman by her necklace, the imam was trying to portray death as an adolation for the children of Adam (mankind). That death was not the end to this life but a kind of adorned elevation for those, who having rightly under stood the philosophy of life, were always treading upon the path of righteousness. Who could better qualify for such adoration but the martyrs who welcomed death for the cause of Allah?

The mam then, expressing his keen desire for death so as to join his ancestors said

و ما ااولهنی این اللاقی اعتبان بعقوب اللی بُوسک

> "I am attracted towards my ancestors like the keen desire of Prophet Yakoob for his son Yusuf."

و خِيرَلِي مَمْرَعُ أَبَا لِلْاِقْئِمُو كَأْرِينَ بِنَارُومُولِينَ يُتَقَفِّمُهَا عُدَّلِنَ الْمُلُوا بِ يَثِينَ الْمُنُّوا وِيْسِ وَ كُرْبِلُكُ

"The land on which I am to meet it Ideath) has been selected. As if on my reaching it I see my body being cut into pieces by the wolves of the wild between Newamees and Kerbala."

لأَيَحِيْسَ عَنْ يَثُورُ كُلِّ مَا لَقَلَم رَمِيَّ اللَّهِ رَانَا إَهْلُّ الْبَثِيْتِ يَشْبِرُ عَلَىٰ بَالِيْهِ وَ يُتَوِقِّينَا اعْرَ الشَّابِرِ ثِنَ "There is no escape from the day which is already drawn by pen (destiny already decreed)."

"We the household of the Prophet are pleased with what pleases Allah. We shall exercise patience on calamities from Him and He will pay us in full the reward reserved for the patient."

لَنْ نَشَدُ عَنْ رَسُونِ اللَّهِلَخْمَتُهُ وَ
هِيَّ مَجْنُوعَةٌ لَهُ فِي خَطْبُرَةِ الْفُصُ،
فَيْ مَجْنُوعَةٌ لَهُ فِي خَطْبُرَةِ الْفُصُ،
تَعْرِبُهُمْ عَيْنَهُ وَ لِيثِحرًا بِهِمْ رُعْدَةً

"We are not separate from the flesh of the Prophet of Allah of whom we are part and we shall be together in heaven, securing the satisfaction and the divine promise to him shall be fulfilled."

The foregoing words of the Imam clearly portray his firm determination in marching forward towards his final piece of martyrdom with absolute willingness to sacrifice his life in submission to the Will and Pleasure of Aliah. That there can be no doubt about the ultimate reward from Allah for those excercising patience against calamities in this world is also to be learnt from the above saying.

DEATH DID NOT FRIGHTEN THE IMAM

On the way to Kerbala when Hur (a commander of the Yazid's army, tried to frighten Imam Husain (A.S.) by saying "1 edvise you to think of your fe, for I am sure you will be killed if you fight."

"Do you think you can frighten me with death?" replied the main. The main then recited the following poem of a companion of the Holy Prophet from the tribe of Aws.

"I will die, but there is no shame in death for a young man, in what he persues is right and he strives as a Muslim" وَ واسِى الرِحالُ المَّالِحِيْنَ بِنَدْيِسِ وَ فَارِنُ مُثْبُنُوراً وَ حَالَفَ مُثْرِمًا

"If he supports the right eous men by sacrificing his life, and if he disengages himself from those condemned and opposes the criminals"

َ فَإِنْ عِنْتُ لِنَمْ أَنْدَمُ ۚ وَ إِنْ مِنْتُ لَمْ أَلِمْ كَفَىٰ مِكَ ذِلَّا إِنْ تَعِنْبُلُ وَ تَرْغَمًا

"If I live, I will not regret, and if I die, I will not suffer",

"Let it be enough for you to live in humiliation and be reviled."

BETTER DEATH THAN LIFE WITH TYRANTS

In one of his lectures delivered before reaching Kerbala, the Imamisald

اِنَّهُ قَدْ نَوْلَ بِنَا مِنَ الْآثِرِ مَا فَذَ فَرُوْنَ وَ إِنَّ الْدُنَّيْا تَغَيَّرُتْ وَ تَعْكُرْتُ وَ اَدْبَرُ تَقْرُوْنِهَا وَ إِسْتَقَرْتُ خَذَا * وَ لَمْ يَبْقَ مِنْهَا اِلْاَمْبَاتُهُ كَمْبَابَةِ الْإِنَارُ وَ خِيْسُ عَيْدٍ كَا لَتَوْعَى الْتُوبِيْل

"Verily you see what has befallen us. The world has turned its back from goodness, its apposition is continous. Nothing is left of goodness except a few remnants like the remnants in a vessel and ville fremnants) like the unhealthy pasture."

الأَ تَرَوْنَ إِلَى الْحَوِّلَا لِتَعَلَّىٰ بِهِ وَ إِلَىٰ الْحَوْلَا لِتَعَلَّىٰ بِهِ وَ إِلَىٰ الْمَوْنَ الْبَاطِلُ لَا بَتِمَا مِنْ عَلَمْ لِيَرْعَبُ الْمُغْمِنُ فِي عَلَمْ لِيَرْعَبُ الْمُغْمِنُ فِي الْمَالِقِينَ لِا أَنِي الْمَوْتُ إِلَّا مَا أَنِي الْمَوْتُ إِلَّا مَا أَنِي الْمَوْتُ إِلَا مَا أَنِي الْمَوْتُ إِلَا مَا أَنِي الْمَالِمِيْنَ إِلاَ مَرَمًا إِلاَّ مَرَمًا لَالْمُولِمِيْنَ إِلاَّ مَرَمًا

"Don't you see that the truth is not being practiced and the falsehood is not being prevented? (the situation is such that) a believer should rightly desire to meet his Lord (By) sacrificing his life for establishing Goodness; I do not see death except bliss, and life with tyrants a disgusting (thing)"

Islam is a way of ife which covers all aspects of life including politics. Muslims are bound to take part fully in national developments. If a ruler of a nation is oppressive and works to the detriment of national welfare or suppresses the eight of the people then islam calls upon people to rise against such a ruler as Imam Husein (A.S.) rose against Yezid.

THE NIGHT OF TEST

A day before Ashura (the day of martyrdom) a letter was received by umar bin Salad (the commander of the Yazid's army) from Obaidullah bin Ziyad (the Governor of Kufal containing strict instructions to commence the battle against main Husain (A.S.) without any further detay.

That evening Shimr (the crue) assassin of the mam) approached the camps of the mam and shouted. "Where are my sister's sons. Abbas Ja ffer, Abdul ah and uthman?"

These four brothers were the sons of Ali bin Abi Ta b by his second wife Ummu Baneen who happened to be the cousin sister of Shimi

Imam Husain (A.S.) instructed Abbas bin Ati to go and fisten to what Shimr had to say

Abbas came forward and asked Shimr "What do you want?"

Shimr replied "Oh sons of my sister your security is guaranteed."

On hearing this Abbas was funous, and he retorted "May curse of God fall upon you and your security which you offer to us whist denying it to the son of the Apostle of God."

كَأَمْوُنَا ۚ أَنْ تَمْوُكَ أَجَانَا الْخَيْشُ إِنْ فَ عَاطِئُهُ ۚ وَ نَفِعَنَ مِنْ ظَاعِةٍ الْأَمْمَا ۚ وَ اَلْهُ لَا اللّٰمُنَا ۚ *

"Do you invite us to discard our brother Husein the son of Fetime, and enter into the obedience of the cursed and the sons of the cursed people if a Banu Umayya)."?"

The above encounter in harsh words between Abbas the step brother of linem Husain also and Shimr Ithe most cruel man of the army of Yazid, portrays the exemplary faithfulness of the Imamis companions.

Shimr was bitterly disappointed and was enraged on hearing the words of Abbas because he falled in his shrewd manoeuver to cripple the Imam's army by removing Abbas who was the Standard Bearer of the army of Imam Husain (A.S.)

On seeing the readiness of the enemy to commence the battle that very evening liman Husain (A.S.) sent his brother Abbas, to the enemies with a request for a night's respite saying

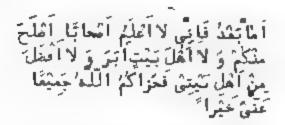
إِنَّا نُرْيِدُ أَنَّ بَعَلَى لِرَبِّنَا اللَّبِلَةِ وَ تَشَنَّيْعَرَهُ فِهُو يَعَلَّمُ النِّي أَحْبُ المُلُوةَ لَهُ وَ تَلَا وَهُ كِنَامِهِ وَ كُثْرِةِ الثَّعَا * وَ اللَّامِنِفِعَارِ

"We wish to prey to our Lord during the night and beg for pardon from Him for He knows how fond I am of prayers and the recitation of His Book (the holy Qura'n) and excessive supplications in seeking his perdon,"

When Abbas approached Umar Salad with the request he kept quiet as if he was not inclined to wait for the hight. However, Omar bin Hana said to Umar Salad. By God if these people were slaves of Turk and Dailam and had made such a proposal, we would have accepted. Why refuse the request despite the fact that they are the members of the household of Muhammad (S.A.W.)

The enemy then agreed and the battle was put off for the night

As the night set in the imam assembled all of his companions, and after praising Almighty Aliah, he delivered the following sermon:



"I know of no companions more loyal and more virtuous than my companions, nor of any household mambers more righteous and better than mine. May Allah reward you well on my behalf."

CONGREGATIONAL PRAYERS ON THE BATTLE FIELD

On the TENTH day of Muharram in the year 61 A H of the Islamic Era, Imam Husein (A S r and his group of 72 men were preparing to face a huge army of not less than 30 000 men belonging to Yez d Bin Muawiyah Ibne Abu Sufian

This small group of Imam Husein was suffering from extreme thirst for the third day in succession as the army of Yezid had out out water supplies to them and had denied them access to the river Euphrates to fetch water.

On the burning sands of Kerbala, the ladies and children who were with them were also extremely thirsty as water had not reached the tents of Husein for the third day in succession.

Under such circumstances, one would not expect this small group to maintain the semblance and have presence of mind.

But, NAY, this was not the case. All of them enjoyed tranquility and had complete presence of mind. They were eagerly looking forward to lay down their lives and seek the pleasure of the LORO.

The battle had begun. During the mid-day suddenly one of the 72 valiant companions of Imam Husein, by the name of Abu Thumama le Saidavi approached the Imam and requested him to lead the congregational prayers for Zohr (mid-day prayers). The Imam looked towards the aky and hoticing the exact time for mid-day prayers exclaimed.

وَكُونَ الطُّواةِ مَعَلَكُ اللَّهُ مِنَ الْمُعَلِّينَ

*O! Abu Thumeme, you have raminded of the Prayers. May Allah place you amongst those who perform Prayers."

Imani Huseir ed the congregational prayers. Two companions of the Imam. Saled bin abd illah and Zuhair, bine Quain stood in front of the Imam to waid off the arrows being thrown by the army of Yezid whilst the imam and his followers were performing the congregational prayers.

Seed bin Abdullah and Zuhair ibne Quain prevented the arrows fletched by the enemies from reaching and injuring the Irnam and his comparisons who were performing the unigregational prayers in so doing both Seed and Zuhair were severely wounded as they went to the extent of accepting the arrows on their chests rather than allow the arrows to reach the congregation.

When the Prayers ended both valiant men fell down and bid farewell to the Imam by breathing their last breaths on his laps.

From the above incidents, the following points are worth notiling.

- all Despite the extreme heat on the burning sands of Kerbala the extreme thest caused by denial of water for the stand day in succession, the extreme sufferings of the latters and children, the green situation of facing the enemies against heavy odds and having no remainer other than absorbering the auser flower the angular area flower the auser the succession of the auser their series for the cause of their their series of their their lives in the cause of trains.
- Fully acquainted with resists, they write all calm and had implete presence of mind.
- Cooperant of the impurtance of performing c1 prayers or firm descrip at the histie and Director drief terrigions interpresent fortunation that exact time for performing ZCHR prayers DESIGNATE. afterwart sayets PT HS SATE distermination is both all in care more in me 5-6H Milliand and MalahRiB Everyony prayers as such tenus are indicated out: the sounting of the fleets of white line for Murning Prayers and the acionarance of reddish colour on the sky for Evening Prayers

d) They performed the congregational prayers on the battle field under the scorching son despite the incessant attack of arrows showered upon them by the enemy.

By participating in a congregational prayers at such a critical moment. Imam Husain and his companions have sign fied.

 The importance of performing prayers at the exact time of FAZILAT

The importance of performing congregational prayers

 The importance of remembering God and performing prayers at all times

The Hoty Prophet and his Ahul Bait have always stressed the importance of performing prayers at all times. A similar incident aignifying the importance of prayers is recorded in the history of Islam that in the year 37 A.H. of the islamic Era, Imam Ali ione Abu Talb had to face Muawiyah ione Abu Suffah in a battle known as Siffin It is narrated by Ibne Abbas Ithe renowned disciple of the Holy Prophet and the interpreter of the Holy Quran) that in the midst of the battle, he saw imam Ai spreading his prayer mat on the battle ground. Seeing this, Ibne Abbas exclaimed.

"Is this the time and place for performing prayers? An arrow could be fletched and injure you or take away your life!"

On hearing this, Imam All replied

"It is for the sake of upholding prayers that we have come to fight."

But let us mark herewith the contrast of faith and courage between the companions of mam Air (A S) in the battle of Siffin and those of Imam Husain (A S) in the battle of Kerbala

Submission to the will of GOD and his rememberance in all walks of ife are the messages conveyed by the Holy Prophet and his Ahiu. Bait

WARNING AGAINST DIVINE WRATH

Despite repeated warning by Imam Husain A.S.) against staining their hands with his innocent blood the Yaz disarmy did not pay any heed in the course of his ast battle when many of his companions had a ready aid down their lives, the mam holding his beard in his hand, admonished the enemy in these words.

"The wrath of Allah became severe on the Jews when they made a son for Him" (by proclaiming Prophet Musa (A.S.) as son of God;

"And the wrath of Allah became severe on the Christians when they made Him a third of three"

(by proclaiming the belief in the Trinity of God) وَ أَشْتَدُّ عَمَّبُهُ عَلَىٰ الْمَعْوْسِ إِذْ عَبِدُوْ النَّيْسَ و الْفِيرُ دُونَهُ

> "And the wrath of Alleh became severe on the Megians (Zorastrians) when they worshipped the sun and the moon and disregarded Him.

وَ اعْتَدُّ عَصَبَهُ على قَوْمٍ التَّفَقَتُ كَالْمَتْهُمْ عَلَىٰ تَثْلِي الْنِي بِنْتِ نِعَيِّهِمْ

> "And His wrath became severe on the people who have united in their verdict on killing the son of the daughter of their Prophet"

اَ مَا وَاللَّهِ لِا أَحِيْثُهُمْ اللَّهِ هَيْ مِمَّا يُعِرِيْدُوْنَ حَتَّىٰ الْغَي اللَّهَ تَعْلَىٰ وَ اللَّه مَعْنَا المُعَنَّا لِيهِي "But by Allah I shall not accept what they want (i.e. allegiance to Yazid) till I meet Allah the Glorious whilst I am coloured with my own blood"

To associate a partner or anything with God is called SHIRK a major and unperdonable sin in Islam qualifying for severe divine wrath in his above words the Imam was reminding the enemy of the severe punishments and wrath of Alian that had befallen upon the past people of Judaism Christian ty and Zoroasterism when they turned their back against their original belief in ONE GOD.

And by warning the Yazidi men of similar several punishment from Allah for their intention to kell the grandson of their Prophet, therein was a biotic that their such action would tantamount to SHIRK a major crime of obeying the tyrant Yazid whist turning against islam.

LIFE WITH HUMILIATION UNACCEPTABLE

Mounted on a camel on the battlefront of Kerbaia on the 10th Muharram, the Imam delivered a long sermon in which he admonished the army of Yazid for their lack of faith and turning against him. In affirming his determination of welcoming death with honour rather than ife of humiliation, the Imam said this

الأو إنَّ الدَّعِنَ إِنْ الَدِّعِنَ وَدُرُكُرُ بَيْنَ اقْنَعَيْنَ تَكِنَ الِسَلَّةِ وَ اللَّهِ لَاَ لَوْ الْوَ وَهَيها تَامِناً الِلَّهِ يَا أَبِي اللَّهُ ذَالِكَ لَنَا وَرَنْولَهُ وَ الْمُعِمِنُونَ وَاخْبُورُ طَا بَتْ وَطَهُرَتْ وَ الْمُعِمِنُونَ وَاخْبُورُ طَا بَتْ وَطَهُرَتْ وَ الْنُولْدُ وَمَا يَوْرُو اَبِيَةَ مِنْ آنَ نَوْتِوَ طَاعَةُ الْمِنْامِ عَلَى مَمَارِعِ أَلِكُوامِ عَلَى مَمَارِعِ أَلِكُوامِ "Beware I Varily the illegitimate pretender ireference to Oberdullah bin Ziyad—the then governor of Kufel has placed me with an option between a sword and humiliation (i.e. either be killed or pay allegiance to Yazid. Far from us is humiliation. That is forbidden for us by Allah, His apostles, the faithful people and those of purified and clean laps, also by those of self-esteemed faces and elderly souls that I should act in obedience to the meen and debased people in preference to the honourable ones."

By these words the Imam has set a noble example to all the people present and of generations to come that this worldly fe is only worth lying plovided it was free of hum ation with no compromise of one's sacred principles. Death was preferable to ife of humiliation which consisted of having to bow down before any tyrannical and oppressive ruler.

The Imam then recited the following famous words of the poet Farwat Museek Musek

كَيَانَ لَلْهُومَ فَهُوَّا لِمُؤَنَّ يَثَمُّنَا قِيانَ لَشَيْلِكِ فَقَيْرُ لَمُعَلِّينِّهُ

"If we succeed (in defeating the enemy) then our success would be welcome And should we be overcome (by the enemy, we would not be (considered as being) defeated."

"Not because cowardice became pleasant for us. But we are obliged (by change of circumstances) that (the turn of) success was for others."

"If death were to be set aside from some people, it would step into the doorsteps of others."

عَا قُمَلَى ذَالِكُمْ خِرَواهُ كَثُومِيْ كُمَّا أَلْمَكُمْ إِنْ أَقَمَلَى الْمُتَرِّوْنَ الْا قُرُّ لِلْبَعَا

"Indeed it (death) has annihilated the elders of my community the same way as it had annihilated those of previous centuries."

"If Kings had lasted (In this world), we too would have lasted. If the honoured ones had remained behind, we too would have remained."

"Therefore tell those rejoicing upon our misfortunes to take lessons from us. As it (death) would, without doubt, meet those rejoicing, the same way as it has met us."

The main has stressed that death one day is to overtake everyone and there was no way of escaping from it. Even the powerful Kings have not been spared nor have the notable and honorable ones remained behind. Therefore to behaves those endowed with success and high positions in its not to be ublight and forgetful of what is surely to happen to them ultimately.

A SUPPLICATION WHEN FACED WITH CALAMITIES

When all his companions were martyred mam Husain A.S. went to his camp to bid farewel to his family members. His sick son, All bin Husain narrates. My lattier took my hand and pressed it against his chest. At that moment. I saw blood plofusely coming out of his body. He then said to me as follows.

"O son, I em teaching you a Do's supplication to God, which you should remember it was taught by Gabrael (the angel bringing the divine messages) to my grandfather (the Holy Prophet Muhammed S.A.W.) who passed it on to my mother (Fateina the daughter of the Holy Prophet Muhammed S.A.W.).

Whenever you have a special need or are faced with any calendary or crisis, or are inflicted with any grief or affliction, then recite the following Do a.

"By the truth of flor the sake off Vasor is little of the Holy Prophet! and the Queen full of wesdom and for the sake of of Take innother title of the Holy Prophet) and the great Guru n Oh He Who it able to fulfil the desires of those asking Oh He Who knows what is in the heart Oh He Who benishes somow from the surrowhal, Oit He Who alsook great from those who greeve. Oh He Who is merciful to all men. Oh He Who provides for infancs, an he needs not to be explained, send blessmat uson Muhammad and his progeny and fulfil for me ... (mention one's elastrasi."

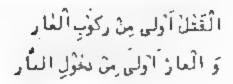
The above Do a was faught by the Imam to his soil at a line when his soil was about to face all the line a unsities. After the marrivrdon of mam H sain A.S. Ar bin H sain Zamul Abediren had IC ake the charge of whome folk and hiddren who where surrounded by the eneries and locited and whose namps were set on her. For All him H sain littlesch a time incl. It panish and patiently bear the atrockles heaped by the enenies was infered a great test of faith and a display of complete trust in God.

The foreigning Do 1 in fact is minimited by a lesson to 15 in the grit shaker in fall levies inder must by 14, in imstances. The words contained in the Do a are meant to convey to us that Allah is fivily aware of what is going on in our heart. He is capable of dispelling our sorrows and griefs and the is the only One Who can fulfill all our festers. What is required in it is always to have full trust in the arid rely upon Him and Him alone.

weaknesses and sent it eas. That we are not falto stand between mall accer. As such we are not falto stand between mall accer. As such we are taught to present out desires and our problems it out the recommendations of the firmed alless and with the recommendations of the firmely hoson pelsonalities in the persons of Michael raid. S.A. W. and his progery, where therefore, ring intendition invoke blessings, upon Michael and S.A.W. and his progery whist subposition and S.A.W. and his progery whist

A SLOGAN OF SUPREME VALOUR

When a his companions were killed one after another sacrificing their lives for Islam, the main embarked upon facing his enemy all alone. So valiantly he fought that the frightened onemy fled far from him touching the gates of Kufa. History is yet to pluduce one of the like of Imam. Husein A.S. Despite having been bereaved by the loss none day of seventy two of his most faithful companions and his kith and kin and despite the three day extreme thirst in absence of water yet he fought his enemy so bravely and stood firm unrelenting from his noble principles to his ast. His following siegan before the enemy in the last critical moments of his. If are worth noting.



"Better be killed than succumb to humiliation.

And better humiliation than enter the hell-fire."

CONSTANT ATTENTION TO THE LORD

The oppressive surrounding by the enemy on the plains of Kerbaia and the three day denial of the suijply of water at derithe desert scorching sun did not deter the main from his firm stand against the demand of allegance from Yazid In consequence the heavy sacilities of wes were knowingly and withingly offered to save Islam.

But what was the factor which prompted the Imam to remain so resolutely steadfast and film on his stand? What eise could it be but his unflinching faith and trust in Aliah 1 And what better testimony and witness for TAWHID the Islamic belief in ONE AND THE ONLY GOD other than this could be cited from the history of mankind.

The history of Kerbaia tells us how the attention of the lin and on every critical moment iremained constantly beamed towards. A ah. This fact is derived from his statements and prayers or different occasions in the course of the battle.

When heading towards the armymen of Yazid on the day of Ashura, the Irriam raised his head towards the sky utlering the following words.

اَللّٰهُمَّ اَلْمِتْ نَعْتِنَى فِيْ كُلِّ كُرْبٍ وَ رَجِا ثِيَّ عِنْ كُلِّ عِدْةٍ وَ اَلْمَتَالِيْ فَيْ كُنِّ الْمُ نَزُنَ لِنْ تِعَةً وَ عِدَةً وِ اَلْتَ وَلَيْ كُلِّ مُعْمَةٍ وَ مَا حَبُ كُنِّ حَمَّةٍ وَ مُنْتَسَى كُلِّ رَعْمَةٍ

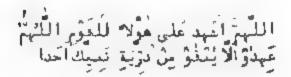
"Oh Lord! Upon YOU is my trust under every distress and hope in every calamity. And it is YOU Who is the source of confidence and esteem in every affair that confronts me. YOU are the Guardian of every blessing, the Master of every good work and the Goal of every desire."

When the eighteen year old young son Alliun Akbar came to seek his permission to go to the battle front, the Imam booked at him with a look of despair and with tears flowing over his face saying

اللَّهُمَّ الْمُهُدُ فَقَدْ تَرَوَّ الْبُهُمُ عُلَمٌ الْمُهُدُّ الناسِّ طُلْقًا وَخُلْقًا وَ مَسِيعًا بِرَسُولِكَ و كَمَا إِدَا الْمُتَقَنَّا الَّيْ يَبِيِكَ مَطْرِنا إِلَيْهِ "Oh Lard | Bear witness that a young boy who, of all the people is most resembling in countenance, character, and speech to your Prophet has (now) emerged towards them (the enemy) And whenever we were keen to see your Messenger, we looked at him

The foregoing words whilst depicting the sad feelings of the Imam, prove his willing submission to the Luru in sacrificing even such a charming young son, the one who so closely resembled the Prophet of Islam.

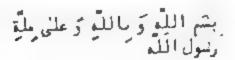
Again when his six month old bab. At unit Asghar was hit with a three-pronged arrow of Humula the renown Arab archer pierding through under one ear and coming out from another with blood flowing from the ripped open throat of the child the mam was not shaken in his faith and determination. Raising his head towards the sky and addressing Aliah, he said.



"Oh Lord! Bear witness of those people Oh Lord! They (the anemy) have pledged to leave no one alive from the descendents of your Messenger (Prophet Muhammad S.A.W).

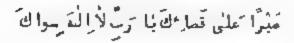
At that grim moment of his life when the little bleeding child overturned from the hands of his father the Imam under severe shock and grief could have humanly broken down. Yet for him then to remain composed and to remember Allah is an outstanding testimony of his profound faith and devotion.

And finally when left alone facing the enemy attack from four sides and as a result of countless wounds he could hold himself no more, the mam slipped from his horse downwards towards his final place of martydom. As he eaned down to the ground, he was heard saying.



"In the name of Allah and by the creed of the Massenger of Allah" That his approach to his final place of sacrifice and martydom was in the name of and for the sake of Allah, and that his movement was firm on the creed of Prophet Muhammad (S.A.W) the Messenger of Allah is what the Imam meant to convey to the world through these words,

Abu Makhnaf the renown historian narrates that as the Imam felt down from his horse with his face touching the ground, the following words were uttered by him.



"With forebearance on your decree Oh Lord / There is no God but Thee"

Thus in every critical moment till the end, the limam's attention to the Lord remained constant and undisturbed. And his devotion and trust in Him and Him alone remained unabated to the last

WHY LAMENT FOR THE MARTYRS?

According to the martyr Murtaza Mistahhan, aughter and weeping are apparently two peculiarities of human beings. Laughter and merry making mostly have a personal and ndividual aspect. Whereas weeping and lamentation mostly have an aspect of selfdenial and unlting with the beloved ones. Laughter can be said to be like a sexual passion whereas weeping is Keliove.

Weeping is not always the result of pain or uneasiness it is quite often accompanied with tenderness of heart sympathy and agitation. The tears of joy and happiness at times are familiar with human nature.

The philosophy in repeated lamenting for the martyrs is participation in the enthusiasm and harmonizing with their spirit of devotion and sacrifica for the truth it also signifies the expression of over for those martyred it is also meant to portray an expression of continued protest against oppression and to arouse hatred and dis association with oppressors.

By his great personality and heroic martyrdom lmam Husein (A.S.) has become the ruler over the hearts and feeling of millions of people. When reminding people of his heart-rending episode on the plains of Kerbala, tender fee higs erupt from the hearts resulting in teats flowing down their faces. It is a natural sympathy aroused by this most heart rending and moving episode of human history.

The secret of the immortality of knam Husain (A.S. is that his heroic deeds and sacrifices are bring sustained from the logical side as well as from the deep feetings of the people martyrdom had a reason and logic behind it. The continued a neriting and shedding of tears for the Imam makes the people absorb in their hearts the spirit of sacrifice for the cause of truth and revolution against forces of oppression. The softened hearts as a result of repeated lamer tation become receptive to the message of truth and the teachings of the Imam. Thus the assembling of people for lamenting for the martyral affords opportunity of reforming their lives in the ight of the Islamic teachings and sublime ideals of Imam Husa n (A.S).

SUMMARY

The sayings of Imam Husain (A.S. on different occasions contained in the preceding chapters can be summarised as under

- SLAM as a profound blessing of Aliah should always be charished profested and proclaimed to others as exhorted by the Holy Quran
- 2 BACKBITING is such a victous habit that it has been described as the food of hell-fire dogs.
- 3 NTELL GENCE) horeases with more practical experience
- 4. MARTYRDOM of Imam Husain (A.S.) was of paramount importance for the future we being of Islam and for the weifare of mankind Long before it was predicted by the Holy Prophet Muhammad (S.A.W.S.) that with the Martyrdom of Imam Husain IA.S.1' a wave of heat would crupt from the hearts of people.' How true has this prediction proved to be Today more than 1300 years after the tragedy of Kerbala the rememberance of this tragedy continues unabated with ever increasing fervour.

- 5. YAZID the Omayyed Caliph, was not a Musim but a first class vilan and an opportunist who had embarked upon destroying usiam. As such Yazid's eadership of Muslim Ummah was totally intolerable.
- 6 BAYA'T of Yazid (a) egiance to Yazid) tantamounted to complete sellout of one's freedom of conscious religion and dignity to a tyrant ruler
- 7 CONSTANT FEAR OF ALLAH in this worldly fe is essential to earn safety and obtain servation in the ife hereafter
- CONGRGATIONAL PRAYER (NAMAZE JAMIAT) led by the Imam on the day of Ashura right on time under the showers of arrows signifies the importance of congregationa prayers a praying together and at their exact times.
- Life WITH HUMILIATION is unacceptable and death should be preferred rather than bowing down to a tyrannical and an oppressive ruler

- 10 THE UNSHAKING LOYALTY AND FAITHFULNESS of the companions of the Imam demonstrated on the burning deserts of Kerbaia against heavy odds of being surrounded by thousands of well equipped enemies and under the extreme thirst of three consecutive days has no parallel in this world.
- 11 TAWHID THE BELEF N ONE AND THE ONLY GOD is pertrayed in the mam's total faith and trust in Aliah by his detachment from this world and constant attention to HIM till the ast moments of his fe

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